

*On the Early Study of Indian Vernaculars in Europe.*—By  
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Some years ago, while perusing an old number<sup>1</sup> of the *Calcutta Review*, I chanced upon the following sentence. ‘Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that district.’ This was given as a quotation from a certain Dr. John, who wrote in 1809, and would refer to a translation of a portion of the New Testament into the local dialect of the people of Bhágalpur some years previously, that is to say at the end of the 18th century. The first translation of the Bible made by Carey was published in 1804 (into Maráthí), and most of the succeeding ones appeared in the second decade of the 19th century, so that so far as I am aware Father Antonio’s version was the first translation of the Bible into any language of Northern India, and, curiously enough, it must have been made into Maithilí, a language into which the Bible has never been translated since.<sup>2</sup>

At the time when this statement of Dr. John caught my attention, I was occupying a good deal of my leisure time with the vernaculars of Bihár, and it seemed to me that, if I could get hold of Father Antonio’s translation, it promised to afford me information regarding the condition of Eastern Maithilí a century ago. Such evidence would have been an invaluable witness on the subject of the rate of growth of the Vernacular dialects of North India.

I accordingly communicated with Bhágalpur, and learned that Father Antonio had been a Capuchin Missionary there at the end of the last century, and had thence gone to Patná. No trace of the alleged translation could be found. I enquired at Patná and at Ágrá, whither he had subsequently gone as Bishop, with a similar result. From Ágrá he returned to Rome. Being at Rome in the year 1890, I called at the College of the Congregatio de propaganda Fide, and, though a total stranger, when I communicated the object of my search, was most kindly and hospitably received, and given every assistance in searching through the magnificent Oriental Library attached to the Congregation. My efforts were in vain, so far as the immediate object was concerned, for no trace of the missing translation could be discovered, though I saw numerous translations into Nepálí of about the same date. Indeed the Jesuit Fathers, who first entered Nepál in 1661,<sup>3</sup>

<sup>1</sup> Vol. V, p. 722, June 1846.

<sup>2</sup> I omit from consideration a few detached extracts translated by the late Mr. John Christian.

<sup>3</sup> The pioneers were Grüber, and Donville. They were succeeded by Ricanete,

appear to have made the language of that country their own in a very special manner. The translations which I saw in Rome, were on a far higher grade of excellence, than those into many Indian languages which issued from the Serampore press more than fifty years afterwards. Father Antonio's Bhálgalpurí translation, however, could not be found, and there appears little doubt, but that it was destroyed in one of the disturbances in Patna, when the local mission of the Roman church was burnt down by the '*barbari id est badmashi,*' as a quaint Latin chronicle which I was permitted to see at Patna described them. My inquiries at Rome, however, gave me the clues, by the help of which I have traced the information which follows, and which may be found interesting, as showing glimpses of the growth in Europe of the knowledge of Indian languages.

In the early part of the eighteenth century, Maturin Veyssiére La Croze was in charge of the royal library at Berlin. This remarkable scholar, a profound student in oriental lore, as it was then understood, carried on a copious correspondence with nearly every learned man of his time. This correspondence was published in 1742-46 at Leipzig by Uhl, in three closely printed Latin volumes of about three hundred pages each, under the name of the *Thesaurus Epistolicus Laerozianus*, which is still obtainable in old bookshops. I do not know a more entertaining book than this collection of letters on many subjects. The Latin is throughout easy, and the manner in which the various subjects are treated compels the reader's admiration for the learning and ingenuity displayed, while now and then some pit-fall of error<sup>1</sup> into which the wisest has fallen, warns students of the present day to avoid generalizations till we have made fast and firm the data on which we base them.

In the year 1714 we find David Wilkins writing to La Croze from Amsterdam, asking him for assistance in compiling a collection of translations of the Lord's Prayer<sup>2</sup> into as many languages as possible, which Wilkins was publishing in conjunction with John Chamberlayne of London. Amongst other languages mentioned, Wilkins<sup>3</sup> specially states

a Capuchin, one of whose successors, Father Pinna, wrote a Catechism in Urdú, which, he dedicated to the Rajah of Betiá. Father Pinna died in Patna in 1747.

<sup>1</sup> *E. g.*, when La Croze maintains that all languages are derived from Hebrew and cites the Maráthí alphabet in proof thereof (*Th. E. La C.*, III, 65).

<sup>2</sup> Mott had published a similar collection in London fourteen years previously, and Chamberlayne's '*Orationum dominicarum sylloge*' was a revised and enlarged edition of this.

<sup>3</sup> *Loc. Cit.* I, 369, '*alphabota Singalceum, Jauanicum, et Bengalicum*' The Bangálí version is quite unintelligible. It is reprinted in the *Sprachmeister*, v. post.

that he intends to give for the first time specimens in the Singhalese, Javan, and Bangali languages. This request incited La Croze<sup>1</sup> in November of the same year to write a long communication to Chamberlayne dealing with the subject of the study of languages in general, and vindicating comparative philology from the charge of inutility. He then proceeds to describe briefly the inter-relationship of the various languages as then known to him, and coming to India says, 'I have, however, little to offer concerning the alphabets of this country, except the conjecture that they are derived from that called *Hanscrit*.' The oldest letters of the Brahmans, he adds, can hardly have sprung from any source except from those of the Persians or Assyrians. But, as already remarked, the characters used by the other Indians are most probably derived from those called *Hanscrit*, which are used by the Brahmans, for on the one hand it is from them that the other Indian tribes imbibed their superstitions, and, on the other hand, Xaca, who laid the bonds of false religions on the peoples of the East, was himself brought up amongst the Brahmans. Moreover the order of the alphabet is the same amongst the Brahmans, the people of Malabar, the Singhalese,<sup>2</sup> Siamese, Javans, and even of the language of Bali, which is the sacred tongue of Laos, Pegu, Cambodia, and Siam.

This change of the initial S of Sanskrit, into H is worth noting from a philological point of view. It seems to point to an authority coming from Eastern Bengal where *s* is in popular speech pronounced as *h*, and no doubt La Croze's immediate source of information was Bernier's travels (1666 A. D.). As Yule and Burnell in the Anglo-Indian Dictionary point out, the term Sanskrit did not come into familiar use till the last quarter of the 18th century. I am in doubt as to what religious reformer is referred to under the name of Xaca. Was it Śākya Muni?

So much for Chamberlayne's *Sylloge*, which was published early in 1715. It did not give great satisfaction to La Croze, for he complains<sup>3</sup> in one of his letters that Wilkins, *more suo*, had so 'edited' a Tartar specimen which he had given him, that the donor could hardly recognize it.

In the following year 1716, Ziegenbalg<sup>4</sup> a Danish Protestant Missionary writes from London. It is evidently a letter in answer to inquiries made by La Croze. The word Brahmman, says Ziegenbalg,

<sup>1</sup> L. C. III, pp. 78 and ff. What letter writers there were in those days! This Epistle covers 17 pages of small type.

<sup>2</sup> Ceilanenses.

<sup>3</sup> L. C. III, 20.

<sup>4</sup> L. C. I, 381.

is wrong, and is not understood in India. The correct word is Braman. So also the language of the Bramans is never called Hanserit, the only name used by Bramans themselves being *Kirendum*. Here the writer shows that his knowledge is confined to Southern India, *Kirendum* being an attempt to depict the Tamil pronunciation of the word *Grantham*.<sup>1</sup> He adds that the Bramans claim that this tongue is the root of all Indian languages such as the *Malabaric*, the *Wartic*, (*i. e.*, Telugu), and the *Ziglesic*, which are spoken on the Malabar and Coromandel coasts, but he cannot believe that others such as the Malaic, the Mogulic, &c., have any connexion in it. As for Chamberlayne's *Sylloge* it is full of errors in the versions into the languages of Malabar, and when he returns to India he will send La Croze some more correct specimens, correctly translated by the boys of his Malabar school.

In September 1716 commenced La Croze's voluminous correspondence with Theophilus Siegfried Bayer, then residing at Leipzig, and subsequently at St. Petersburg, whose name will occur several times in these pages. The early letters afford few points of interest to Indian students. They deal principally with Tangut, Mongolian and Chinese. Incidentally La Croze<sup>2</sup> complains of the vast extent of his correspondence. People write to him from nearly every part of Europe, to the great damage of his time and of his purse.

In March 1717 Bayer<sup>3</sup> ventures to doubt La Croze's theory that the Sanskrit alphabet was derived from Persian, and the latter but faintly defends his opinion, though strongly maintaining that the modern languages of India are derived from that of the Brahmans.<sup>4</sup>

Here there is an interval of some ten years, during which Bayer moved his residence to St. Petersburg, and the year 1717 may be taken as closing the first stage of attempts at a scientific inquiry into Indian languages. Men like La Croze and Bayer had to depend upon the untrained observations of travellers like Bernier, or to chance communications from Missionaries on leave in Europe. In their correspondence, the only vernacular of Northern India which they mention is Bangálí, and I can find no earlier mention of that language in any other work, though Yule<sup>5</sup> quotes the word as meaning a native of Bengal, from Barros, who wrote in 1552. They make no reference to Hindí or Hindústání, though the word "Hindústán" had been used as meaning the vulgar language of India for more than a century.<sup>6</sup> Probably the

<sup>1</sup> Cf. Valentijn (1727) (*Oud en Nieuw Oost Indien*), 'Girandam by others called *Kerendum*, and also *Sanskrita*, is the language of the Brahmans and the learned.' Quoted in Hobson-Jobson, s. v. *Grantham*.

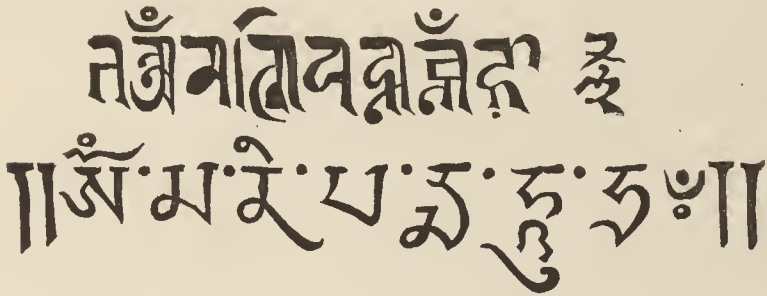
<sup>2</sup> L. C. III, 59.    <sup>3</sup> L. C. I, 16.    <sup>4</sup> L. C. III, 22, 23.    <sup>5</sup> *Hobson-Jobson* s. v.

<sup>6</sup> *Hobson-Jobson* s. v.

fact that it was a purely vulgar language, and was considered a mere jargon, led to its being neglected.

The foundation of the Imperial Academy of Sciences of St. Petersburg, on the lines of the great French Academy, were laid by Peter the Great, and it was formally opened by the Empress Catherine. The most learned men of Europe (amongst whom was Bayer) were invited to join it, and finally it was placed in a permanent position by Peter II. The first part of the transactions, relating to the year 1726 was published in 1728.<sup>1</sup> These two volumes are very rare, nearly all having been destroyed in a fire which consumed the Imperial Academy and Printing Offices in 1741.

In the year 1727 Daniel Messerschmid, who had been deputed by Peter the Great to explore Siberia, returned to St. Petersburg, and amongst other curiosities brought with him an inscription, and a Chinese printed book. These were made over to Bayer, and he describes them in the third and fourth volume of the transactions.<sup>2</sup> The inscription consisted of two short lines, one being in Brahmanical and the other in Tangut letters. It is reproduced here.



It will be recognized that the first line (which Bayer calls Brahmanical) is in the pointed variety of the Devanagari alphabet used by the Buddhists of Thibet, and called Lantsha. The second line is the ordinary Thibetan character. Bayer with the aid of his knowledge of Manchu, and of the book to be subsequently described, deciphered this as '*Ong ma ni pa dme chum chi.*' but was unable to translate it. Messerschmid, he says, told him that it was one of the commonest prayers of the Tanguts (*i. e.* Thibetans), and meant 'God have mercy on us.' This decipherment of the well-known Buddhist formula, *Om, mani padme,*

<sup>1</sup> Commentarii Academiæ Scientiarum Imperialis Petropolitane Tomus I, Ad Annum clō, lxxx xxi. Petropoli Typis Academiæ clō lxxx xviii.

<sup>2</sup> For the years 1728 and 1729, and published in 1732 and 1735 respectively.

<sup>3</sup> Pronounced like a Greek χ.

*hūm*,<sup>1</sup> though its translation was incorrect, marks the first step in a new stage of the study of Indian languages in Europe. For the next few years, European scholars attacked the languages of Northern India through Chinese and Thibetan.

The other curiosity, the book which consisted of eight leaves, had been printed in China, and may be considered as the Rosetta stone of these explorers. It gave in parallel lines an entire syllabary of the Lántsha Devanágari alphabet, with a transliteration into Thibetan, and into what Bayer calls Mongolian. A reference to Ballhorn's Grammatography will show that these last letters are not in the Mongolian character as now accepted, but more nearly resemble those given as Manchu. They are evidently some Tartar alphabet. A facsimile of the first page and a half<sup>2</sup> is given on plate V. Bayer's first procedure was to establish as far as possible the Thibetan characters. This was an easy task, for the language was already partly known to him, and he had other Thibetan students and books at his command. Then with the aid of this and of other specimens, he established the Manchu transliteration, and finally from these two, he was enabled to make a very fair attempt at transliterating the Devanágari. In the plate, I have given the transliteration fixed by him. From this he deciphered the *Om mani padme hūm* of the inscription. It will be observed that the transliteration is incorrect in many particulars.

Having thus made out the Lántsha alphabet, Bayer sent a copy of it to Schultz, a missionary in Madras, and was gratified to learn that the letters could be read by Bráhmans of Northern India.<sup>3</sup> Schultz, himself, to judge from the specimens he gives, cannot at that time have known Sanskrit, or, indeed, any Aryan Indian language. He spells the name of Banáras काश or बनारसे, and talks of आषराः नाघरैः. He, however, describes three alphabets and gives specimens of them, the Devanágari, the 'Balabandu,' and the 'Akár Nágari.' They have evidently been sent to Bayer just as they were written down for Schultz who could not read them. By 'Balabandu,' is meant Maráthi, but the three alphabets are really all Devanágari, as written by different hands. Schultz also gave instructions for pronunciation. Some of them may be quoted.

*i* breue, lingua ad dexteram inclinata.

*í* longum, lingua ad sinistram mota.

<sup>1</sup> See J. A. S. B. for 1892, Part I, pp. 30—33.

<sup>2</sup> There were two lines to a page, but as three lines comprise the entire alphabet of simple letters, I have given a page and a half on the plate, in this following Bayer.

<sup>3</sup> 'Brahmanes extraneos et perigrinos.'

*u* breuc, recto ex ore protruditur.

*ú* longum, quasi duplex, sono in altum prolato.

*dha* (*ḍ*) *d* formatur lingua quasi apoplectica, vt salina ad palatum opem ferat, *h* admodum auditur: ceterum quasi aliquod *n* præmittitur, quod in primis sentitur, quoties vocalis præcedit, c. g., *ba-ndha*, legitur plane *ban-dha*.

Truly our forefathers must have felt the same difficulties with the cerebral letters, that we have now-a-days, and the ‘apoplectic tongue,’ is still found in the mouth of many a griffin.

Baycr relates how a certain Calmuc Ambassador named Bordon, who was then in St. Petersburg, helped him to acquire this pronunciation, and concludes with a brief notice, received from India, of the Maráthí, Gujarátí, and Maura languages. By the last named, he apparently means Urdú, what the English subsequently called Gentoo, or Moors. All this time he was conducting an active correspondence with La Croze, in which, not only does the Chinese book find due mention, but we meet one of the earliest efforts of comparative philology, the first four numerals in eight languages.<sup>1</sup> During the next ten years the two friends now and then refer to Indian languages, and to the last La Croze adheres to this old error that the Maráthí alphabet is derived from Hebrew.

In 1745, was printed the first grammar of Hindústání, which I have seen noticed. It was written by the missionary Schultz already mentioned. I have not had the good fortune to see the work itself, and my only information concerning it is the title in the Catalogue of M. Garcin de Tassy’s Books, 1879, quoted by Col. Yule in his *Anglo-Indian Dictionary*.<sup>2</sup>

In 1748 was published at Leipzig the *Orientalisch-und-occidentali-scher Sprachmeister*, compiled by Johann Friedrich Fritz, and dedicated by him to Schultz. This very curious work contains accounts of over a hundred alphabets from all parts of the world, followed by some two hundred translations of the Lord’s Prayer. A good deal of the description of the alphabets of India was contributed by Schultz, whose account of Hindústání is especially interesting and full. This is a general description of the composition of the Urdú language. Attention is drawn to the large number of Arabic and Persian words in its vocabulary, but the student is warned against supposing that it is in any way derived from those speeches. The ordinary Persian alphabet is given, but there is

<sup>1</sup> Thesaurus I, 58. The eight languages are, ‘Camacienses, Arincenses, Camteschatquenses f. Yedsenses et Coraeenses, Tangutenses et Tibetenses (1 = *Dscyk*, 2 = *Ny*, 3 = *Ssuum*), Persæ, Mogulenses Indi (1 = *Ilicku*, 2 = *Gau*, 3 = *Tray*, 4 = *Tzahr*), Oeselentes, Letti.’ Who are meant by the ‘Indian Mughals?’

<sup>2</sup> S. V. Hindustanee.

no mention of the Indian cerebralized four dotted letters of that character. Among the Indian alphabets described may be mentioned, Bangálí, Tamil, Grantham, Telugu, Burmese (called Pegu), Maráthí, Devanágari (three varieties, borrowed from Bayer), and Singhalese. There is also a comparative table of fifty common words, in twelve different Indian languages, including Sanskrit, Canarese, Konkani, and Gujrátí.

The versions of the Lord's Prayer are collected from widely different sources. Some are very fair and legible. Others are grossly incorrect. The Bangálí translation, which is taken from Wilkins' sample given in Chamberlayne's *Sylloge*<sup>1</sup> is almost worth reprinting as a curiosity for the number of seemingly impossible mistakes it contains. In fact it is quite illegible and unintelligible to every native of Bengal to whom I have shown it. It has evidently been made by some person who got a copy of the alphabet and a general description of the language and then 'greatly dared.' Even his knowledge of the alphabet is incomplete. For instance, he knew that the form for a non-initial *e* is *Ꞛ*, but did not know that it must come before the consonant to which it is affixed. Hence for *de*, instead of writing *ꞚꞚ*, he wrote *ꞚꞚ*. Other similarly gross blunders occur in the writing,<sup>2</sup> and as for the language, when deciphered, it is not intelligible. Only here and there can a Bangálí word (usually wrongly spelled) be recognized. The incorrectness of this version is very curious, for under the head of alphabets, the Bangálí character is given with very considerable accuracy. Most of the other translations are fair enough. Amongst them I may mention, Hindústání by Schultz, (Persian character; Commences, *ásmán po* (misprint for *par*) *rahtá, so hamairá báp*), 'Brachmanic' (the Latin version transliterated into Devanágari), Sanskrit (Devanágari. Commences *úrdhva-loka-sthito mat-pitah*), 'Akar Nagarika ex Caschia' (language, Bhojpurí; character, Devanágari), Gujrátí, Goanese, Tamil (five versions), Telugu, Sanskrit (Telugu characters), Maráthí, Canarese, Sanskrit (Grantham characters), Maráthí (current hand), Singhalese, and Burmese (Pegu). Altogether the Sprachmeister is a fairly correct and interesting compilation.

It held the field as an authority on Oriental languages till 1771 when there appeared, from the press of the College de Propaganda Fide, a Latin pamphlet entitled '*Alphabetum Brammhanicum seu Indostanum Universitatis Kasi*'. As its name implies it is a description of the Devanágari alphabet, and is the first book printed in

<sup>1</sup> No wonder La Croze lamented over Wilkins' editing.

<sup>2</sup> For instance the initial form of vowels is sometimes used instead of the non-initial form, and one consonant is used for another. Thus *bappá*, father, is spelled *bámmaa* बा॒मम॒अ.



Europe from types in that character.<sup>1</sup> It has an interesting preface summing up the knowledge on Indian subjects gained up to that time. Mention is made of a MS. *Lexicon Linguae Indostanicae*, 'Quod Auctorem habet Franciscum M. Turonensem,' a monk of the Surat Mission, which was written in 1704 A.D.<sup>2</sup> There is also a careful and accurate description of the various appliances adopted in India for writing, and the manner of their use. One hundred and nine pages are devoted to a full account of the Devanāgarī alphabet, as written 'at the University of Kāśī.' This is followed by an account of the Kaithī, or (as it is called in the book) the Nāgarī alphabet. For this character also types were cast, more than a hundred years before they were again cast, under the supervision of the present writer, at the Bengal Secretariat Press. We have then a chapter on numerals, and the little volume concludes with two versions of the Lord's Prayer,—one a transliteration of the Latin into Devanāgarī, and the other a translation into very fair Hindī, followed by an *Ave Maria*, and Apostle's creed in the latter language.

In the following year (1772) appeared in London, Hadley's '*Grammatical Remarks on the Practical and Vulgar Dialect of the Indostan Language commonly called Moors*.' An account of this work will be found in the Anglo-Indian Dictionary,<sup>3</sup> It is a very incomplete work, and far behind the one to be next noticed. As Col. Yule gives full particulars of this, the first English Hindūstānī Grammar, a passing notice will suffice here.

Six years subsequently, in 1778, appeared the first attempt at a scientific treatment of Hindūstānī. It was in Portuguese, and the title page runs as follows:—*Gramatica Indostana a mais vulgar que e practica no Imperio do gram Mogol offerecida aos muitos reverendos Padres Missionarios do ditto Imperio em Roma MDCCLXXVIII na Estamperia da Sagrada Congregação de Propaganda Fide.* Like the Alphabetum Brammhanicum, this work was published in Rome. It is altogether an excellent work: and the author or authors had evidently a good grip of the language. The transliteration is scientific, though on a system widely differing from that of Sir W. Jones. As an example '*tum ko bahut piar kartā hūn*' is given as '*tōm kō bhōt pēar cartahū.*' For the first time attention is drawn to the use of the particle *ne* with the past tenses of transitive verbs, and the difficult question of compound verbs is treated with

<sup>1</sup> The *Sprachmeister* is a collection of copper plate engravings.

<sup>2</sup> I searched for this in the College Library at Romo, but could not find it.

<sup>3</sup> S. V. Moors.

considerable success. It may be noted that the various postpositions *ká, ke, kí, ko, &c.*, are treated as declensional forms of the indefinite article, which are placed after a substantive, instead of before as in Portuguese.

This concludes my notice of the 'Early Study of Indian Vernaculars in Europe.' A good deal had been done, but the results had hardly penetrated to India. In 1783, the judicious Colebrooke wrote from Calcutta to his family 'you recommend my being assiduous in acquiring the languages. It is what I intend, but there is no danger of my applying too intensely. The one, and that the most necessary, Moors,' *i. e.*, Hindústání, 'by being not written, bars all close application; the other, Persian, is too dry to entice, and is so seldom of any use that I seek its acquisition very leisurely.'<sup>1</sup> The following year (1784) saw the founding of the Asiatic Society, and it is one of our most legitimate sources of pride that it took up the clue where it had been dropped by the Roman Catholic Missionaries, and under the influence of men like Sir W. Jones, Wilkins, and especially Gilchrist, the Indian Vernaculars ceased to be despised for 'not being written' and became the object of investigations which have continued to the present day.

The sacred lamp so lit has never been extinguished, and the greatest living authorities on the subject, Mr. Beames and Dr. Hørnle, are still, I am glad to say, Members of the Society.

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#### ADDENDUM.

##### LA CROZE.

I am indebted to Mr. Quaritch for the following extract from the *Nouvelle Biographie Générale*, which gives a full account of this eminent orientalist.

VEYSSIERE DE LA CROZE (Mathurin).—orientaliste français né à Nantes le 4 Décembre 1661, mort à Berlin le 21 Mai 1739. Dégoûté de l'étude par la sévérité mal entendue de son maître, il s'embarqua à quatorze ans, pour la Guadeloupe, où son père négociant éclairé, avait des relations d'affaires. Pendant le séjour qu'il fit dans cette île, il acquit la connaissance des langues anglaise, espagnole et portugaise. A son retour il entra comme novice dans le couvent des bénédictins à Samur (1677), et y prit l'habit (1682). Bien que la vie studieuse de cette congrégation fut de son goût, il eut des démêlés avec le supérieur et fut menacé de la prison. Effrayé du sort qu'il croyait l'attendre, il réussit à

<sup>1</sup> Life, p. 13.

s'ôvader et gagna Bâle (1696) où il embrassa le protestantisme. En même temps il prit le nom de la Croze, que était celui d'un petit bieu de sa famille. Ayant passé à Berlin, il devint bibliothécaire de l'électeur (fevr. 1697) aux modiques appointements de 200 éeus par an. Il se chargea aussi de l'éducation du margrave de Schweldt. Leibniz avec qui il était lié, le fit nommer professeur à l'université de Helmstädt; mais il fallait pour remplir ces fonetions faire acte de lutheranisme; La Croze se refusa à ce changement de confession. Bientôt après, on lui confia l'éducation de la princesse royale, depuis margrave de Bairenth. Son auguste élève fit augmenter son traitement de bibliothécaire et lui procura la chaire de philosophie au College français (1724). Dans son vieillesse il fut assailli par des affections fort graves, la gravelle et l'hypochondrie, résultat de son application excessive à l'étude. Il mourut à soixante-dix-sept ans, d'un mal à la jambe. Doué d'une mémoire prodigieuse et d'un esprit pénétrant, La Croze fut un érudit fort distingué. Il ne lui manqua pour devenir un homme éminent qu'un jugement d'une plus haute portée. Ses qualités morales, non moins que ses connaissances étendues, lui firent de nombreux amis, parmi lesquels il faut citer Spanheim, Bayle, Beausobre, Lenfant, Leibniz, Cuper et A. Fabricius. On a de lui: Actes et titres de la maison de Bouillon; Cologne (Berlin) 1698 in-12: Observations critiques sur les pièces employées par Baluze dans son histoire de la maison d'Auvergne—Dissertations historiques sur divers sujets; Rotterdam 1707, in 8°: il y eu a trois qui traitent: du socinianisme et du mahométisme dont les principes fondamentaux sont les mêmes, d'après lui: du système de P. Hardouin sur l'origine supposée des écrits des anciens: et de l'état de la religion chrétienne dans les Indes.—*Vindiciæ veterum scriptorum contra Harduinum*; ibid 1708 in 8°, réfutation d'une hypothèse qui lui parassait pleine de dangers, et sur laquelle il revint encore dans deux lettres, l'un impr. dans la *Rélation du Voyage litter.* de Jordan, l'autre dans la *Biblioth. german. t. XXXIII.* La Croze s'était imaginé que le paradoxe du P. Hardouin était le résultat d'un complot formé par la société toute entière des Jésuites; sans doute pour détruire le prestige de la littérature ancienne; *Entretiens sur divers sujets d'histoire, de littérature, de religion et de critique*; Cologne (Amst. 1711—in 12) on quatre entretiens avec un Juif. On y trouve une dissertation sur l'athéisme trad. en anglais, et nne critique aussi injuste que passionée, de l'*Histoire des Juifs de Basnage*;—*Histoire du christianisme dans les Indes*—La Hays 1774 pet. in 8°, et 1758, 2 vol. in 12° trad. en allemand; c'est son meilleur ouvrage. *Histoire du christianisme d'Ethiopie et d'Arménie*; ibid 1739 pet. in 8°; cet écrit est bien inferieur au précédant;—*Thesaurus epistolicus Lucrozianus*—Leipzig 1743-46 3 vol. in 4°; recueil publié par le professeur

Uhle;—*Lexicon œgyptiaco—latinum*—Oxford 1775 in 4°; le manuscrit de cet ouvrage considérable a été revu par Scholtz, et annoté par Woide qui le fait paraître au frais de l'Université d'Oxford. Chaque mot eopte est suivi de son équivalent en grec et en latin, mais sans autre explication (voy. *Oriental und œleges. Biblioth. de Michaelis*, t. I, p. 202, et suivi, et *Recherches sur l'Égypte* par Quatremère);—un grand nombre d'articles dans les publications périodiques. Parmi les ouvrages inédits de ce savant, il faut citer un Dictionnaire arménien qui lui avait coûté de longues recherches; un *Dictionnaire slavon.* et un *Dictionnaire syriaque.*

M. N. en *Nouv. Biographie générale*, 1866.

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*Note on the History of the East India Company Coinage  
from 1753–1835.—By EDGAR THURSTON.*

When I was engaged in collecting material for my 'History of the Coinage of the Territories of the East India Company in the Indian Peninsula, and Catalogue of the coins in the Madras Museum,'\* the records of the Madras Mint were placed at my disposal by the Madras Government, and I expressed a hope that some one would eventually explore the archives of the Calcutta and Bombay Mints with a view to clearing up many obscure points in the history of the coinage of the Company, which constitutes a complicated branch of modern numismatics.

My head-quarters having, by the fortune of service, been temporarily transferred from Madras to Calcutta, the opportunity has been taken advantage of to examine the records of the Calcutta Mint; and facilities for carrying out the research in my spare moments were courteously given to me by Colonel Baird, F. R. S., Master of the Mint, to whom I have to express my great indebtedness.

The Calcutta Mint Committee Proceedings which are preserved in the Calcutta Mint, commence with the year 1792 (more than thirty years after the establishment of the Calcutta Mint), and are, with very few exceptions, continuous to 1835, where my investigations ceased, as the history of the Company's coinage after that year, in which a general British currency was established, is no longer veiled in doubt and obscurity.

Of the Calcutta Mint Records from the establishment of the Mint in 1760 to 1792, I have been unable to find any trace, and this is the more to be regretted, since the history of the coinage during this

\* Madras Government Press, 1890.